



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XVII.

## Missionary.

"Go ye into all the World and preach the Gospel to every creature."

### AMERICAN BOARD.

The anniversary of the A. B. C. F. Missions we noticed last week, and gave an abstract of the Report relating to the Home proceedings. We here continue extracts from the report of the Missions abroad.

#### BOMBAY.

There are three missionaries on the Island of Bombay, viz. Messrs. Allen, Stone, and Ramsey; and three at *Ahmednuggur*, on the continent, 175 miles, a little N. of E. from Bombay, viz. Messrs. Graves, Hervey, and Read.

Mr. and Mrs. Graves returned from the Neilgherry hills in Oct. of the last year, but without all the benefit to health which had been anticipated. Previous to their arrival, Mr. Garrett, for ten years the faithful and eminently useful printer to the mission, had died in the triumphs of faith, on the 10th of July, aged 34. Besides the loss of Mr. Garrett, on the 5th of February Mrs. Allen, and on the 3d of May Mrs. Hervey, were both called from their earthly labors.

The new station in the city of Ahmednuggur was commenced by Messrs. Graves, Hervey and Read in December. The city is on what may be called the table land of the Ghauts, on a plain 12 or 15 miles in extent each way, and contains about 50,000 inhabitants. It is one of the military stations of the Company's government, and is increasing in population. Once it was the seat of Moslem power in that part of India, and from its palaces, mosques, aqueducts and numerous ruins, appears to have been a place of great splendor. In the vicinity are numerous villages, easy of access, containing from one hundred to several thousands of inhabitants.

#### Education.

Schools have been established in Bombay and the villages on the shore of the adjacent continent, which are supplied with Christian books by the mission. The schools are 34 in number, and contain 1,485 boys and 455 girls. About one-fourth part of these can read the Scriptures and other printed books fluently and intelligibly.

#### The Press.

The press manifestly exerts an increasing influence wherever it is employed in Southern India, and it is certainly destined to operate upon the native population with very great power, and that too before many years. Even now a considerable number of readers may be found in that densely peopled country, and seldom is a Christian mission long in a place, before the doctrines and duties of religion become the subject of written controversy.

The printing executed at the mission during the year 1831, in various languages, English, Portuguese, Mah-ratta, and Gazerattee, amounted to 1,481,000 pages.

#### Mission Church.

Three Hindoos have been received into the church during the past year, one of whom is a Brahmin.—Others make professions of a belief in Christianity, but such is the duplicity of the native character, that the missionaries feel constrained to speak of such professions with caution.

The Committee conclude their notice of this mission with the following extract from one of the recent general letters received from the missionaries.

"Nearly the whole of India," they say, "is now open for the propagation of Christianity, and perhaps no country ever presented a more extensive field for benevolent enterprise. \* \* \* \* In most places in this country where the gospel has once begun to take effect, its advance has been steady and increasingly rapid. And perhaps when the people generally shall have become enlightened to see the absurdity of their own religion and the excellence of Christianity, they may at once break the chain of caste and throwing off the shackles of superstition, a nation may be born in a day. Considering the greatness of the population, and the character of the Hindoo religion, it is not unreasonable to suppose that the harvest eventually gathered in India may be as great in proportion to the means employed as in any heathen country."

#### CEYLON.

There are 5 married missionaries and 31 native assistants at five different stations in the northern part of this island; viz. at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy. The Missionaries are, Messrs. Spaulding, Meigs, Poor, Winslow, Scudder, and Woodward.

#### System of Education.

It may be stated as the result of experience in India, that no substantial and permanent advantages are to be anticipated from the diffusion of mere general knowledge among the heathen, except so far as it is accompanied with a knowledge of Christianity. No sooner does the pagan become acquainted with the absurdities of his own system, than he is almost necessarily driven to atheism, or to the worst system of deism, unless the requisite means have been put into his hands for becoming acquainted with the true God and his Son Jesus Christ. Our brethren in Ceylon have therefore very properly been averse to the establishment of a greater number of schools, while under the necessity of employing heathen schoolmasters, than they could themselves personally superintend and direct; and they have labored without ceasing in their higher schools,—the grace of Christ assisting them, to raise up Christian schoolmasters. It is animating to witness their success. The number of native free-schools supported by the mission is 95, and not less

than 30 of these have been placed under the instruction of native members of the mission church. Other masters are hopefully pious, and are candidates for admission into the church. The whole course and influence of instruction in these schools is Christian, and as the number of pious schoolmasters at the disposal of the mission is annually increasing, and as there is no great difficulty in forming new schools, it is easy to see the revolution which must take place in the whole system of education in the district, should the Head of the church continue to smile upon the missionaries, and should they receive proper assistance from this country. Heathen schoolmasters are employed in a part of the schools, only for want of better, and they are now employed only on condition that they renounce their heathenish ceremonies for the time, attend Divine worship on the Sabbath, and learn and recite stated Scripture lessons every week.

#### *State of the Schools.*

The number of boys in the native free schools, at the close of the year 1831, was 2,910, and of girls, 581—making in all 3,501.

The free boarding school for females, at Oodooville, called the "Female Central School," gives continued and increasing satisfaction, and the education of females appears more and more important, and the success and influence of the school more and more manifest. The principal object of the school is, to raise up suitable companions for the native Christian assistants of the mission, and this is in a fair way of being attained. There is an increasing readiness in the young men to seek the pupils of this school for partners. The religious state of the school is highly interesting. The whole number of pupils is 26, of whom 7 are members of the church, 4 are candidates for admission, and 5 or 6 are seriously disposed. Indeed it is very encouraging, that none have been long members of this school, without becoming the hopeful subjects of converting grace, and no one has been known to dishonor her profession. All who have regularly left the school are married to Christian husbands, and are training up their families in a Christian manner; and though some of them suffer for want of this world's goods, they appear to suffer patiently, in hope of a better and enduring inheritance. The influence of Christian households thus formed and conducted, must, eventually be great among a people to whom domestic happiness is rarely known.

The free boarding school for boys, at Tillipally, is called the "Preparation School," from its relation to the Seminary. It contains 50 scholars, of whom four are members of the church, and four or five candidates for admission. Near the beginning of the year 1831, almost the whole school was awakened to serious concern for the soul.

In the Seminary at Batticotta are 83 students, 38 of whom are members of the Mission church, and of these 26 were added to the church during the year 1831; there are besides a number of candidates for admission. In all the four classes, and especially in the first, the weight of character and influence is decidedly Christian. Idolatry may possibly have its secret advocates, but it is avowed by none. That none of the pupils will hereafter countenance the superstitions of their countrymen, it would be too much to expect, yet the folly of idol worship, if not the sin of it, has been made so apparent to all, as to render their cordial support of it scarcely possible. Both the students and their parents are evidently forming a more definite and correct estimate of the value of education, and the Seminary is exerting an important and growing influence in favor of Christianity.

#### *Attendance on Preaching and Public Worship.*

Generally the congregations have been larger than  
The attendance of women has been

At Tillip-  
in former years.

particularly encouraging. Meetings for prayer have been held in different neighborhoods, at an early hour in the morning, where members of the church resided and were able to attend. The congregations at Batticotta have also been more numerous and attentive than heretofore. Not only has the chapel been filled, but the adjoining room. From 15 to 20 native women attended at this station; several of them the wives, mothers and sisters of schoolmasters. "This," remarks Mr. Meigs, "forms a new era at Batticotta; six months ago it was considered a thing quite impracticable. Many were disposed to say, Should the Lord make windows in Heaven, could this thing be?" The congregation on Sabbath mornings at Oodooville, is from 4 to 500, and fills the church.

Three natives now furnish valuable aid as licensed preachers of the Gospel, besides others who assist as readers and catechists. Gabriel Tissera, the oldest of the preachers, has been for some time a licentiate; the others, Nathaniel Niles and Charles Augustus Goodrich, were licensed and received a public designation as preachers of the Gospel and candidates for ordination, at the quarterly communion, in January, 1831.—In the afternoon of the same day, they went for the first time into the pulpit, and after Goodrich had read and expounded a portion of Scripture and prayed, Niles preached with great propriety, energy, and feeling, enforcing the duty of the native church to raise up and send forth native preachers of the Gospel of Christ. Nearly all the congregation were in tears.

#### *The Press—Tracts and Bibles.*

The mission not having a press of its own, procures its printing done at the Church society's press at Nellore, under the charge of the Rev. Mr. Knight. Most of the labors of the mission in this department have been in connection with the small tract society of the district. Many of this society's publications were prepared by the missionaries of the Board, though much indebted for revision and correction to Mr. Knight, who possesses a critical acquaintance with the Tamil language. A few of the tracts are translations, but the idiom and genius of the language, and the modes of thinking among the people, are so entirely different from those of the western world that little can be done by mere translations, and it has generally been found expedient to compose the tracts and school books intended for the natives, expressly for them. About 75,000 tracts were distributed by the mission during the year 1831, designed for native Christians, heathens, papists, and mahomedans. Four tracts, as coming within the rates of the American Tract Society, were published at the expense of that institution, on account of the appropriation of \$200 mentioned in last report. The Committee acknowledge another grant of \$500 from the same society for the use of this mission. A revised and beautiful edition of the Old Testament in the Tamil language, was printed at Madras in 1830 and 1831. A thousand copies of this edition were taken by the Bible Society at Jaffnapatam, of which one half were placed at the disposal of the American missionaries, who distributed the greater part of them as reading books in the schools, and among the native Christians, papists, and heathens. At the close of 1831 the stock of Scriptures, and particularly of single gospels for the use of schools, became low, and the grant of the Am. Bible Society of \$600 mentioned in the last report, was eminently seasonable. It is obvious that the demand for the Scriptures and for tracts, must regularly, if not rapidly, increase among the inhabitants of this populous district.

#### *Mission Churches.*

For the greater conveniences of church government and discipline, the missionaries have found it expedient to form separate churches at each of the mission stations, uniting them, however, in a consociation.

All the members of the local churches are still to meet as heretofore, at the quarterly seasons of communion, and to regulate all its internal concerns, so far as may be, without aid from the others. The principal direction of each church is to be with the pastor or pastors, and elders or deacons, but the consent of the majority of the brotherhood is considered necessary, in the decision of all important questions such as concern the admission or discipline of members.

#### Fruits of the Revival.

The revival mentioned in the last report as existing at the close of the year 1830, continued with little abatement till near the end of February. On the 21st of April 34 natives were admitted to the church; and on the 21st of July 25 others, and the two oldest children of the mission, making 61 new members of the church as the consequence of that gracious visitation from on high; 13 others also were admitted in January 1832, probably fruits of the same revivals. It is found that of the 198 native members of the church received previous to the year 1832, 117 have been connected with the Boarding Schools and Seminary: 30 are schoolmasters and superintendents of schools, and 50 are villagers, including some domestics in the mission families. Of the schoolmasters and villagers, 30 are more than 40 years old, 13 over 50, one is 70 or upwards, and one is above 80. Besides these, several others of more than the middle age have died, giving hopeful evidence of piety, but without making a public profession of their faith. In Jaffna the influence of the mission is seen in all classes, and there is accumulating evidence that heathenism is declining in that part of Ceylon, though it may please God to reserve to a future generation the sight of its utter extermination.

(To be Continued.)

#### CHEROKEES.

*Extracts from a letter of Miss Sophia Sawyer, dated New Echota, Aug. 9th.*

##### JOURNEY TO THE VALLEY TOWNS.

I have been refreshed this vacation by a trip to the Valley Towns, with the Rev. Mr. Jones, a Baptist Missionary. \* \* \* Had I Stewart's power of description, I would place the enchanting scenery of that delightful part of the nation before you. As it is, I will tell you what I can of the people. They had been waiting with anxiety to learn from Mr. Jones what return the delegation brought from Washington. When told that their rights could not be obtained—that no alternative remained to them as a nation but death or removal, they seemed not to hesitate saying, "It is death any how—we may as well die here." When told of the proposals of government, they say, "How can we trust them while they are breaking the most solemn treaties? Here are our homes—our fire-sides—our cultivated fields—our gardens of fruit." A land which to them seems flowing with milk and honey.—They look at their wives—their little ones—the tottering old men and women. They eling to the graves of their fathers and say, "Let us die with them. If we leave this country, these hills and valleys, this mountain air, we shall sicken and die. What can we have in exchange? Perhaps war on our arrival, or if we remain a few years in peace, and cultivate the land, again the white man will invade our rights. Where can we find rest or protection."

The appointment for a fast was received in the Valley Towns with much interest. We have reason to hope, from the number present and the interest manifested, that the day was observed, in some degree, as a fast that God has chosen. Though meetings were held in many places in the Valley, the people began to assemble at the mission house soon after sunrise, with

all that apparent interest which a belief of the Bible encouraged them to expect from a proper keeping of a religious fast. *[Miss. Herald.]*

[From the Home Missionary.]

#### REPORTS OF MISSIONARIES.

##### MISSOURI.

*From the Rev. Alfred Wright, Monroe Co., Mo.*

God has seconded the efforts of his friends in the formation of a County Bible Society, and County Temperance Society, and Tract Societies. Indeed, these efforts have exceeded our most sanguine expectations. More than twenty dollars was immediately subscribed to the Bible Society. The Temperance Society numbered sixty members within one month of its formation. The way seems to be preparing for the triumphal march of King Immanuel through this dry and thirsty land, where no water is. We have a small Sabbath school in this place, conducted principally by Mrs. W. We have two in the country, principally under the care of members in our church. Could suitable teachers be obtained, we could establish Sunday schools in every neighborhood. Mrs. W.'s week school opens a field for extensive usefulness among children and youth in this place, and the surrounding country. The children are delighted with her school, and the parents seem satisfied with her manner of instruction.

*From the Rev. B. F. Hovey, Aux Vases Church, on Grand Prairie, Mo.*

##### DEATH OF MRS. H.

More than six months have elapsed since my last report. Much has transpired to make me feel deeply my dependence upon and my obligations to the God of heaven. I have judgments and mercies to record. Death has reigned, and has come very near my heart, and his reign of terror has been succeeded by the peaceful reign of the Spirit. Lover and friend has been taken from me, and my acquaintance has been put far away into darkness. A comforter, a solace, a help in the gospel work, one who gladly shared with me the fatigues and joys of a missionary's life, and divided with me the burdens and cares of this world, is no more. As I trust, her triumphant spirit appeared in the presence of Him whom she served clothed in spotless white, and took a seat among the ransomed choir, the fourth of last April. This dispensation was dark. The hand of death fell chill and heavy upon her, when little expected, and when her life seemed to promise more for Christ than at any previous period. A field had opened before her for female activity and zeal, to which she looked forward with peculiar pleasure.

##### Time of Refreshing.

There had been the stealing tear occasionally observed in the audience during the winter, and occasionally a slight degree of interest manifested by here and there one. But minister and professors, though not entirely asleep, needed something that spoke louder language than the warnings of the sacred page.—It came. We viewed the work of death with amazement, and half awake and half asleep, inquired if the Lord had not spoken to us, and asked what he had been saying. A few, at least, interpreted it, "Be ye also ready," and found that a preparation was to be made—but hardly knew how to make that preparation without too much show of singularity. A few family altars that had long been broken down, or had never been reared were now set up.

In this situation a four days meeting (commencing so as to include the second Sabbath in May) found us. In the meeting I was assisted by Brothers Woods and Cochran. During the meeting, there were two serv-



ces at the meeting house during the day, and a meeting at two different places in the congregation at evening. We had but one sermon the first day. After sermon a short address to Christians, who now began to exhibit some evidences that they were willing to pray and make sacrifices for a revival of religion. They heaved a few hearty penitent groans, and looked up to the Hearer of prayer, and he answered, before they were ready to believe that he heard prayer. The next day there was manifestly a rising interest. The following, Sabbath, the church renewed their covenant, partook of the Lord's Supper, and agreed to maintain the duty of prayer more punctually. After the second service, a seat was appropriated to such as asked a special interest in the prayers of God's people. There were not less than thirty who came forward, seven of whom professed a hope in Christ at the night meeting. Monday evening, at the close of our meeting there were upwards of forty persons on the anxious seat, and sixteen or eighteen hoping in Christ.—The interest has been kept up to the present time with little diminution.

We have received forty four into the church since the commencement of the work. What we are to say as to the number as the fruit of this revival, I cannot state definitely—about fifty. Many family altars have been erected. Old professors, who knew not how to pray before their families, find no difficulty in praying in public.

Temperance is slowly gaining ground among us.—I have brought the subject twice before my people since the opening of spring.

I am anxious that some of my brethren who are looking to the new settlements should be directed to this state. A brighter day is dawning on Missouri, and we feel the need of a greater number of faithful men among us to press forward the great work. We have ground enough to occupy, and at present some better prospects than heretofore.

#### ILLINOIS.

*From the Rev. E. Jenney, Carrollton, Ill.*

In the Home Missionary for August and September we published notices of the work of grace which God has begun to carry on in Illinois. We are happy to continue the history of his love to that infant State.—The following has just come to hand.

I came to this place, by request, on the 24th of May. At that time and until about five weeks since, the Presbyterian church was not in a very desirable condition. There seemed to be a readiness, however, on the part of its members, to better their collective character, provided it could be done. Efforts were made for this end; the Lord crowned them with success. It was soon evident that some Christians were offering fervent and effectual prayer. Going from house to house, we were surprised to find an uncommon degree of tenderness on the subject of religion. Our hopes were still further encouraged by two conversions; one the result of special effort; the other, in a sick room, without intercourse with Christian friends.

As circumstances seemed favorable, or rather seemed to demand it, the session appointed a protracted meeting, to commence on the 18th of July. In this measure the majority of the church pledged themselves to sustain us. Several clergymen were invited, but Mr. Lippincott alone came. This at first appeared discouraging, but it worked for good; it threw Christians more fully upon God. They evidently felt that the arm of flesh was withheld, in which they might trust. All came forward at once, and pleaded with God, and labored with man.

The first day of our meeting was set apart for fasting and prayer, in view of the sword, the famine, and the pestilence, which are either among us, or threaten us. On the evening of the day, Mr. L. arrived, and

we went on for eleven successive days, preaching twice or three times, and holding three prayer meetings. Success attended our efforts, and we were willing to spend and be spent in this cause. The Lord had ripened the field under the labors of Mr. Herrick, the former minister, and sent us in to work diligently in order to gather the harvest. We did so, and trust that fifty, as the first fruits of this revival, "will be bound in the sure bundle of eternal love."

Intelligence of this revival is going about over the country, and is producing unwonted inquiries and feelings. Such things have not been of frequent occurrence in this infant state: and yet revivals have taken place, within the last six months, at Jacksonville and Bethel. These were both of an interesting character, particularly the latter, in which very few were left unhumiliated and unforgiven. And now the Lord hath done great things for us, and is still doing; for the work has not ceased, nor is likely to at once, if ever.

These few cases should encourage Christians at the east to extend a liberal patronage to the support of religious institutions here, and also to pray that the whole of this state may be turned to the Lord.

[From the Boston Recorder.]

#### CHARACTER AND CONDITION OF THE HEATHEN.

Mr. Tracy.—Believing that your readers, particularly those who love the cause of missions, will be interested in the following communication from a little girl, daughter of one of the missionaries to India; and thinking it throws some new light upon the condition of the heathen, I submit it for publication. I shall give the conversation in the language of the little girl, as nearly as I can recollect.

To show how feeble is the confidence which the heathen repose in their superstitious worship, and with what feelings they regard Christians she remarks:

"At the festivals, the people bring liberal offerings of food and a variety of fruits, to the temples, and present them to their gods. After the people have retired the priests place some of the food in the hands of the idols and put some upon their mouths, appropriating the rest to their own use. If you ask the people in public, what becomes of the offerings, they will say, the gods eat them. But when I ask some of them alone, if they believe the idols eat the offerings; they say no, but we must say so, because the priests affirm it; and if we do not, they will complain of us to the government, and we shall be cast out. (Deprived of all employment, and forsaken by their nearest friends.) They at the same time charge me not to tell what they have said.

When Mrs. Allen died, most of the people said she died in consequence of the anger of a god formerly worshipped there, but removed to make room for the building spot for the house in which she lived. But when I asked them privately if they believed that was the cause of her death, they said, no; we know it was not, but we say so, because the priests tell us so.—When a company of four or five are asked what they think of Christianity, they say, "It is bad. We feel opposed to it. Our religion is far better." But when I ask them alone which religion is the best, they reply, "We know our religion is not good, and we should be glad to join your church, but we cannot because we shall be cast out. Do not tell any one what we say."

In illustration of the feelings they cherish towards the missionaries, she observes. "When some of the missionaries died, Mr. Garrett, Mrs. Allen, Mrs. Harvey, &c. great numbers of the natives gathered around the house and wept a long time, even till many of them were made sick, at the funeral, and for a long time after also, they appeared very sorrowful. When Mrs. Allen was taken sick, the natives were at great pains to provide for her the best nurse that could be found.

The woman procured, in her anxiety for Mrs. A., neglected a little child of her own so much, that it di-

ed." As illustrative of the desires of the heathen that Christian missionaries should be sent out to them, she remarks. "The natives come to me and say, Tell the people in America, we wish they would send out more missionaries to help those who are here now. We think they will do much good.—We wish to have more teachers come to instruct us. Can you not persuade some to come? Tell the people in America, we think they do not feel much for us, if they did, they would send out more missionaries."

When a little heathen girl asked me why my parents did not betroth me to some of the little boys in Bombay, I told her that in the country where the missionaries came from, they did not do so; but permitted the children to wait, till they were older, and then choose for themselves, when she replied, 'I wish I were a missionary's daughter.'

SEDGWICK.

### ANXIOUS SEATS.

The Philadelphian quotes a part of Dr. Griffin's letter to Mr. Eddy, in which the Doctor appears to attach more importance to a few cant phrases which have been adopted, such as "anxious rooms," "anxious seats," than to the promotion of revivals: on which Dr. Ely remarks:

We cannot but hope these strictures may produce a good effect on those persons for whom they were intended; and that our brethren of new measures of grace and effort will use a little circumspection to prevent the violation of grammar and taste. Let them say *seats and meetings for anxious persons*, and not *anxious seats and meetings*. Instead of publishing that fifty sinners "took the anxious seats;" let them say that fifty sinners came to a designated place in the church, either before or after the congregation was dismissed by the benediction, that they might make known the state of their minds to the pastor, and that he might have an opportunity to speak with them and especially to pray for them. Instead of saying that any were "struck under conviction," let us say that they appeared to be convinced of their sin and danger. Instead of saying that several "obtained a hope," let us say that they began to hope for salvation. Instead of saying that so many *submitted*, let us declare that they professed to submit their will to the will of God; or that they declared their compliance with the terms of the Gospel. Cant phrases on religious subjects have been used too long, and it is high time that all should quit them. It is better to say, that a number of sinners were thought to have been converted, at a specified time, than positively to affirm that they were.

To our brethren who are frequently made the honored instruments of awakening and converting many sinners we would say, "be wise as serpents: give no needless offence; avoid quaint and offensive expressions; but relinquish no new measure of grace to which ye have attained." As for those old apostolical, Presbyterian means of grace which the Lord has greatly blessed for the conversion of sinners, and which some good men stigmatize as "new measures," we hope to use them more frequently; and to see them more generally introduced in a discreet way. To invite and require a sinner in some manner to profess faith and repentance, and to confess Christ before men, is a scriptural duty in a minister of the Gospel. Our hearers must not only believe with the heart but with the mouth, or in some public way, make confession unto salvation. The old fashioned Presbyterians do this at every communion season by rising up before the whole congregation and coming to the seats prepared for them around the communion table. Is there any impropriety in asking our fellow sinners, if they feel convictions of sin, believe the Gospel, and desire to be saved, to signify it before God and men by a sim-

ilar movement in the congregation? If a sinner now believes, and is now willing to confess Christ before men, should not the presiding minister of a religious assembly give him an opportunity to obey Christ, without any needless delay? We would not call men to profess anxiety, but faith: and if they believe the gospel, the sooner they cease to deny Christ before men the better.

On the subject of calling on sinners to rise up in public assemblies both to pray and to be prayed for, we have been in the habit of doing from time immemorial, in all our Presbyterian churches, whenever the minister says to the people, "Let us pray." The people, moreover, have all been accustomed, so soon as they hear this invitation, to arise from their seats before God and one another. Now we think this business of arising in a congregation to pray and to be prayed for, should be understood, and seriously regarded, instead of being practiced from mere custom, or superstitious formality. We have, therefore, sometimes said, if any of the audience, who are not already communicants, really intend to call upon God, confess their sins, and seek salvation now by humble supplication, they are invited to rise. When they have thus arisen, we have invited all the professed friends of Christ who intend to pray for themselves and others to arise in like manner. In this way we have offered a concluding prayer after sermon; and those who arose had probably some meaning in their action.

With, or without the leave of the venerable President Griffin we hope to pursue the same course frequently.

### A DIALOGUE.

*An Orthodox Sinner.* What shall I do to be saved?  
*Supra Orthodox Divine.* Repent and believe the Gospel.

*S.* I have no ability to do either; for all mankind lost their ability to obey the law of God, in the fall of the first man.

*D.* True; but still God commands you to repent and believe; and he has not lost his right to command, because you have lost your ability to obey.

*S.* Well then, I cannot repent: you know I cannot; and you say God tells me to do that which he knows I can no more do, than I can create a world. This seems hard indeed.

*D.* It is no more hard than true: but it is owing to the depravity of your nature, that you are unable to repent and believe.

*S.* And God you say is the author of this depravity of nature.

*D.* No, you have inherited it from Adam, by natural generation.

*S.* If then I have thus inherited a depraved nature, I did not generate it myself: and how can I be blamed for an evil nature which I did not produce, cause, nor desire to inherit.

*D.* Why you sinned and fell in Adam, and so deserved to inherit from him, the very nature which you thus procured by the apostacy.

*S.* Does this depraved nature consist in the blood, bone, flesh, or brain, which I have inherited from my parents?

*D.* No: it is nothing inherent in the essence of matter, or in the organization of the bodily frame.

*S.* Does this depraved nature, then, consist in the essence of my soul, or in any of the component, distinguishable, but indivisible faculties of the human mind?

*D.* No; a depraved nature is neither the mind nor the body of a man, considered in its essence; or in its essential properties.

*S.* Does it then consist in the motions of my body, or in the free operations of my mind?

*D.* There is no depravity in mere bodily motion;

but unless a depraved nature existed in the man prior to his sinful exercises, there could be no sinful operations of his mind. How could there be fruit without a tree, or a tree without a root?

S. But what is this inherited depraved nature then?

D. Why! it is bias, or habit, or principle, or something else. *(Philadelphian.)*

### A PARTICULAR PROVIDENCE.

*Illustrated in the operations of the Cholera.*

The difficulty sometimes found with the doctrine of a providence is, that it is held to be special, that it recognizes the efficacy of prayer, that it is believed to interpose at the call of human weakness, and distress and penitence. It is the *interposition* of providence, that is by some doubted.

But let it be supposed that the world were to be reformed from the vice of intemperance, and then, the cholera—that peculiar disease which is now prevailing—would cease. It would cease, because it would no longer find victims. The very elements which support it, would be taken away. On what condition, then, would it cease? The answer is, on the very condition of repentance. It would cease at the voice of humiliation and prayer, at the voice of a sorrowing and reformed people. Here, then, in a general view, is the efficacy of prayer, and here is the doctrine of a providence.

And why may we not go farther? Why may we not go beyond the general view? Why should it be thought "a thing incredible" with us, that He who inflicts the blow, should, with an interposing hand, suspend it, when its purpose is answered? It is here, perhaps, that the difficulty about a providence presses hardest. Are not the operations of nature, it may be said—are not the laws that govern the elements, uniform? I answer we do not know they are. What saith the visitation of this calamity? It reminds us, how wide a theatre there is, for the operations of the overruling hand—how vast a region, before which the veil is lifted up, that none can penetrate. Where is the origin of this dread pestilence? Where are its dark magazines, of which swift destruction cometh? Where is the secret of its presence and the hidden spring of its power? Wisdom is baffled in the inquiry, and experience is but a blind guide—Whether it is in the heaven, or in the earth, or in the waters under the earth, is questioned, and it is questioned in vain. Whether it is in the atmosphere, or in the human system—whether it is contagious or infectious, or epidemic, or local, the understanding of the learned has not found out, and the wisdom of the wise has not decided. It has traveled through the world: the eyes of millions have been eagerly bent upon it: the voices of every language have invoked from it, its dark secret; the seers of every healing art, from the Ganges to the Atlantic shore, have sought for the interpretation of its fearful signs—and still it is shrouded in impenetrable mystery. The object is clear; it is proclaimed as with the voice of a trumpet: all else is darkness and silence. Where the bolt strikes, we can see; we see who are its foremost victims; but the bosom of the black cloud, as it rolls onward, no eye has penetrated.

Let no man tell me, that in the bosom of that black cloud, there is no might or mystery, beyond the reach and measure of his understanding,—no space for the

secret work of God,—for the operations of an inscrutable and interposing providence. Let no man tell me, that He who rides the whirlwind, and directs the storm, is bound by the chains of any fate or necessity. He doeth his pleasure amidst the armies of heaven, amidst the thrones and powers of the firmament, and among the inhabitants of the earth, and none can say unto him, what doest thou? None can know what he doeth, or may dare to say what he doeth not; what is interposition; how far the overruling hand stretched out, or where it is stayed: what chord in the mighty system of things it toucheth, or what hidden spring it doth unlock; what it bindeth that shall not be loosed, or looses, that shall not be bound.

But the skeptic will perhaps say, in fine, that man is a creature too insignificant to be the object of such attention and care as we allege; that the Being who sits enthroned above the heavens, and governs millions of worlds, will not stoop to regard a thing so inconsiderable and indifferent as this dweller in the dust.—But look at this being, when struggling as a victim in the grasp of the fell destroyer. If it were the lot of man to drop from the course of life like an animal, a mere inert lump of clay, we might think differently.—But what is the death of a man? What is it, when it comes in the form of this disease, held to be terrible? It is not any frightful paroxysm of pain, which makes that hour so awful; it is not the gathering mist that settles upon the closing eyelids, that makes it so dark; it is not convulsion, and gasping for breath, and the mortal strife, that gives such intensity to every thought and feeling; but it is parting from the thousand ties that bind the heart to life; it is the solemn vision of eternity opening upon the soul; it is that intense spiritual consciousness that seems to concentrate all that is solemn and sublime in the universe, upon that dread moment; it is an element mightier than any earthly power, that imparts such grandeur to the death-bed scene; it is a portion of the Divinity, that is holding conflict with disease and pain, and sorrow, and death. Will not God regard it in its great and perilous hour? Can he hold that which was made in his own image, as too mean for his interposition or disposal? Can we believe that thousands and millions in the world, are dying under the stroke of this one peculiar and extraordinary infliction, and that there is no providence and no meaning in all this?

*[Rev. Mr. Dewey's Fast Sermon.]*

*Is Holiness Createable?*—"Do you, or do you not believe, sir," said a D. D. to a minister who was under examination for installation in New-England, "do you or do you not believe, that in regeneration God creates a *principle of holiness*, and implants it in the human breast?" "I do not know sir, that holiness is createable," was the reply. The inquiry was not pressed any farther.

H.

*N. Y. Evangelist.*

*PARENTAL AFFECTION.*—As the vexations which parents receive from their children, hasten the approach of age, and double the force of years, so the comforts which they reap from them are balm to all other sorrows, and disappoint the injuries of time. However strong we may suppose the fondness of a father for his children, yet they will find more lively marks of tenderness in the bosom of a mother. There are no ties in nature to compare with those which unite an affectionate mother to her children, when they repay her tenderness with obedience and love.



## YOUTH'S DEPARTMENT.



"Remember now thy Creator in the days of thy youth."

### MARY LOTHROP.

EXTRACTS CONTINUED.

About the first of January, Mrs. L. received a note from a friend with a new year's present for each of the children, excepting Mary; the lady supposing either that she might not be living, or that she was too feeble to be interested in anything of the kind. The parcel was brought to Mrs. L. while sitting by Mary's side, and was opened before her. She looked at every article, and asked what there was for her. Her mother answered,

'There is nothing for you my dear, Mrs. H. would have sent you something, for she loves you, but she thought you were too sick to enjoy any such thing.'

'Well,' said Mary, she 'prays for me, and that is more to me now than a new year's present would be.'

The affectionate disposition which she manifested through her sickness, was truly delightful. The tender and grateful love she constantly expressed for her mother, will never be forgotten by those who spent much time with her.

'Dear mother, sweet mother,' she would say, 'I don't wish you to sit up with me to-night. You can lie down, and turn the settee-cradle so that I can see you. I love to look at you, for you look as if you wanted to relieve me.'

About the last of January, an aged lady died in the neighborhood. At the hour for the funeral, Mary wished to be carried to the window to see the procession. Her mother had some fears lest her own feelings might be excited, and Mary receive some unfavorable impression. She however gratified her child, who looked silently on the scene before her. She seemed particularly desirous of seeing the coffin and watched till all had passed away. At length she said,

'That don't make me feel unpleasant, dear mother.'

'I am glad it does not,' said her mother.

'How happy she must be,' said Mary, 'how easy and how safe in the arms of the Saviour; I wish I was there.'

About the first of February, 1831, Mary's disease appeared to be coming rapidly to a crisis, and from this time it was almost daily expected that she would die. Her distress for breath was greater than it ever had been, and for one or two days she was thought to be dying the greater part of the time. Her life was, however strangely protracted six weeks longer.

Mrs. A. once read to her the following passage from Dr. Payson's Memoirs.

"It seemed this afternoon as if Christ said to me,

'You have often wondered and been impatient at the way by which I have led you; but what do you think of it now?'

She then paused and said,

'I suppose, my dear Mary, you often wonder that you are sick so long, and suffer so much pain, don't you?'

Mary was at this time laboring for breath, and could speak only short words, and those with difficulty; but with a mild, submissive look she answered,

'No.'

The dear child appeared at this time to be almost suffocated. She had lain nearly four months without being able to move a finger, with no prospect of relief, except in death; and still did not wonder at the way in which she was led. There could be no deception, for it was evident from the question, and from the manner in which it was proposed, that a different answer was expected;

A friend, whom Mary loved tenderly, and who spent many hours by her side, has communicated the following facts respecting her.

"It was to me an interesting fact, that I never could induce little Mary in her most severe sufferings to say she was desirous of being well again; even when presenting the strongest attraction earth could afford—to enjoy the society of her beloved mother.

"'I had rather go to heaven,' was always her reply, assigning as a reason, 'This is not such a glorious, happy world as heaven.'"

On a Sabbath in February, an excessively cold day Mary was so much oppressed for breath that the window was opened, and her settee-cradle removed near it. Being a little revived, she said,

'Dear mother, come sit by me, and sing some hymn to comfort me. I think I am near heaven. O how I want my brothers and sisters to love and serve God. Dear mother, will you see that they read the Bible, and that they pray every day? Perhaps they'll tell you, Yes, mother, I do read and pray; but I want you to see that they do. I want all this neighborhood to be holy. Will you try to make them holy when I am gone?'

Different members of the family attended her at night and this was found to be a relief to her.

At one time, when her brother G. watched with her, she said,

'I will see how long I can do without mother, so that she can get some rest.'

Soon after, she said,

'I am afraid a distressed turn is coming on, but I know how much laudanum they give me, and if you can drop it, I will take it without waking mother.'

When her mother rose, she gave her some coffee.

'It is God who gives coffee its pleasant taste,' said Mary, 'man could not do it. Oh how good God is to give us so many things to make us happy here.'

She then enumerated many things, which were particularly pleasant to her such as oranges, lemons, and figs, and said,

'We could not make them grow. This is all the work of God.'

This train of thought was interrupted by seeing some wood laid upon the fire.

'God makes the wood grow, too,' said she. 'Wood is prepared from trees. Oh how good God is. I remember when I rode out last summer, how beauti'

fully the hills and the trees looked. How many there were, and how pleasant it seemed. And the sweet little flowers that he made to grow out of the ground; we read in the Bible that all these things are the work of God, and my parents have told me so too. If ever so many men should tell me He did not, I should never believe them."

"For the same reason," said her mother, "you believe there is a heavenly world, where God and angels dwell, and to which the blessed Saviour is taking all that love him."

Looking up sweetly, she said.

"Oh yes, mother."

(To be continued.)

## RELIGIOUS INTELLIGENCER.

NEW HAVEN, OCTOBER 20, 1832.

### TEMPERANCE ALMANAC.

Messrs. Durrie & Peck of this city, have published an Almanac for 1833, which is well worthy of patronage. In addition to the usual Tables and Astronomical calculations, it contains much useful instruction on the subject of Temperance. Each month is headed with appropriate remarks, and in the sequel is the Drunkard's Progress illustrated by several wood engravings.

The 1st picture exhibits the man just risen from his bed, and drinking his morning bitters. He complains of some of the numerous diseases, "Dr. ———'s Celebrated Bitters" are said to cure; and as he daily drinks, he daily discovers some new symptom or some new malady. "Bitters" have made many a drunkard; and I would as soon have the cholera in my house as a bottle of them. His wife, poor woman, sits pensive and sad while she ponders the prospect before her.

In the 2d we have a view of the interior of a Grog-shop, alias the way to the almshouse, the state-prison, the gallows, and to eternal woe. And it is a licensed Grog-shop; for "The Town of ———, reposing special confidence" in its owner, of diligence and assiduity in making drunkards, and preparing tenants for the poor-house and the gaol, has sold him the privilege.

The 3d shows the interior of a drunkard's house. The husband on the floor has seized the tongs and is trying to get at his affrighted wife and children.

The 4th is the concluding scene; and the 5th, which ought to have been first, is the picture of a mother feeding her infant child with the poison. But we can not copy them—you must buy the book or a dozen of them, and dispose of them as Tracts, and if you are a drinker of ardent spirits, look at these cuts, for in them you may read, as on a prophetic page, your own history; and in them, as in a glass, behold your own downward course. You will probably be a drunkard, and your family the tenants of an almshouse. Look again at the pictures. They are no fancy sketch. And, reader, if you make or sell ardent spirits, look at the cuts. There you may see a true delineation of your own handy work. You have, for money, helped to produce just such scenes as those there exhibited.

### THE CHEROKEES.

The government of the United States have made another attempt to negotiate with the Cherokees for their lands, and for their removal beyond the Territory of Arkansas. The offers made by Secretary Cass may be generous enough, for aught we know, if they are inclined to accept of them. A man may offer as much for my farm as it is worth; but it does not follow that I am obliged to sell it, and go to Botany Bay against my will, because it will accommodate him. At any rate, if I

had already made a dozen contracts with him which he had failed to fulfil, I think I should reply to his proposal just as this dignified but abused nation have to Gov. Cass.

The following is the reply of the Council to the propositions. In General Council convened at Red Clay, Cherokee Nation, August 7th, 1832.

*The Hon. L. Cass, Secretary of War:*

Sir,—Your letter, bearing date the 17th of April last, containing certain propositions as the general terms upon which the President is willing to treat with this Nation, has been received through the hands of Elisha W. Chester, Esq. It is with much astonishment we learn from this letter the President has been informed that a change had probably taken place in the sentiments this nation heretofore entertained on the subject of a removal to the country west of the Mississippi, and that propositions from the Government, having that object in view, would be favorably received.

The subject matter has been fully considered, together with the peculiar embarrassments that now surround us; and, in compliance with your request, we proceed to our reply. In the first place, we wish to call your attention to the decisions of the nation on former occasions on this subject, and to inform the President that the true sentiments of the Cherokee people remain the same. That the basis of his propositions is objectionable, and that the nation is placed in duress, from the illegal proceedings of Georgia in assuming to exercise jurisdiction over a large portion of our territory, and by placing a military force, with other officers of her own creating, in our country, for the purpose of oppressing our citizens. She has also introduced a great many of her citizens among us, to intrude on our lands, and in her chief magistrate the power of drawing a lottery for the occupation of them. And in this peculiar state of things, the protecting arm of the President is withdrawn from the enforcement of the treaties and laws of the United States, made for the protection of our national rights. And moreover, divers agents of the General Government have been commissioned for the purpose of enlisting our citizens as emigrants for the country west of the Mississippi, and in the prosecution of this business some of them have been seduced under circumstances calculated to create disquietude and disagreeable feelings. But let the President remove all the difficulties arising from unjust measures, and afford us that necessary protection, which is solemnly guaranteed to us by treaties; and then, the exercise of that privilege which is so essential to the enjoyment of freedom, would place us at liberty to reflect, speak and act freely on the subject of our national interest and welfare. In conclusion, we would respectfully call your attention to the frequent complaints which have been made to the Department against the numerous intrusions on our lands, bordering on the boundaries of the several adjoining States; and to urge the removal of the intruders.

Very respectfully,

Your friends and obdt serv'ts.

[Signed by all the members of the General Council.]

[For the Religious Intelligencer.]

Mr. Whiting,—In your paper of Sept. 29th, you have copied an article from the N. Y. Evangelist, in which the writer reports some remarks of mine, at the Temperance Meeting in Madison, respecting a person who died of Cholera in this place. There is one mistake of the writer which I must desire you, out of justice to the afflicted, to correct. I am made to represent Mr. F., the sick man alluded to, as an *intemperate* person. "He had called a considerable number of his companions around him," says the writer, "and was in the most impassioned manner warning them with his dying breath, against the use of ardent spirits, and the guilt and danger of delaying repentance." This was not my language. He did indeed send for a number of his companions, and in a manner peculiar to a dying man, begged them not to delay preparation for death. Whether they can ever forget the tone, look, and language, with which he addressed them, I cannot tell,—I never shall. But he said nothing to them on the subject of "ardent spirit." Nor did I speak of either him or them as being addicted to intemperance. I said the contrary. He was, I said, a temperate man, as I understood; though his name was not on the Temperance list, and though he died of a disease which has so fearfully associated its name with ardent spirit.



The death of this young man has left impressions on my feelings which time will not soon obliterate. He was greatly agitated at first. When the disease attacked him, with a fatality not to be mistaken, he felt the surprise of one upon whom eternity had suddenly broken, as a boundless prospect sometimes suddenly opens upon the traveler. His solicitude was amazing. He was however entirely self-possessed, and became calmed in his feelings as I endeavored first to lead him to a just sense of his guilt as a neglecter of the gospel, and then to the Lamb of God that taketh away the sin of the world.

When I think of the very distinct and deep self-condemnation which he felt and expressed; and his apparently confiding sense of the mercy of God; and the concern he expressed for others, beseeching all to flee to Christ, and begging his wife, even to forget him, the companion of her youth, in a deeper concern for her own immortal soul; and of the trembling trust he seemed to repose in Christ, I cannot but hope he did cast himself, in faith, into the arms of a crucified Redeemer. Yet, relieved as our feelings were, in some degree, every beholder felt that a dying-bed, for repentance, is a fearful extremity to come into,—a dreadful experiment to try.

His death was sanctified to many,—to the wife and only brother particularly; who it is hoped have experienced the renewing grace of God, and the former of whom I had the satisfaction of propounding last Sabbath, along with others, subjects of the recent revival here, for admission to the church.

The correspondent of the Evangelist is, I perceive, an ardent friend of the Temperance cause, and I hope his letter may do good. I would not have noticed his mistake, but that his remarks, through your paper, have fallen under the eye of friends and acquaintance, and I would not increase the grief of the afflicted by doing injustice to the memory of their friend.

[For the Religious Intelligencer.]

NORTH GUILFORD, Sept. 28th, 1832.

Des. N. Whiting,

Dear Sir,—The following extract from the minutes of the Consoeciation of this District, I was directed, as Scribe, to send to you, with a request that you would publish it in your paper. If you will be so good, Sir, as to give it an insertion in the Intelligencer, you will confer a favor on many of your subscribers.

Yours truly

Z. WHITMORE.

An extract from the minutes of the Consoeciation of the Eastern District of New Haven County at their annual session, Sep. 1832.

This consociation being fully of the opinion that Jesus Christ has instituted a class of men whose appropriate duty it is to preach the gospel and to teach authoritatively, do consider that all encroachments on that office, and all assumptions of it, by private members of the churches, are improper and of injurious tendency to the general interests of religion and to the persons themselves, who there violate the will of Christ. God requires order in the concerns of his kingdom, and no departure can be made from it with impunity. We cannot therefore countenance the assumption of ministerial power by any person or persons not regularly authorized to preach the word.

We, however, feel that important services devolve on the brethren of the churches, and that all christians are required to labor as well as pray for the prosperity of Zion and the salvation of sinners; and we highly approve of meetings among the brethren for prayer, for free conversation on religious subjects, and familiar investigation of the scriptures—of meetings for mutual exhortation and comfort; and of a readiness to visit and converse with the impenitent on their guilt, their dangers and duty, and we wish that our brethren would abound in these things more and more: for we are sure that they might thus strengthen the hands of pastors, and by a becoming

orderly zeal, and by a consistent christian example, do much to further the kingdom of Christ.

In reference to religious meetings conducted by private members of other churches, even if such persons may be in a course of preparation for the ministry, but unlicensed to preach; the consociation are unanimous in the opinion, that meetings so conducted have not unfrequently a very unhappy influence on the brethren of the churches where they are held—Sometimes by producing or cherishing a sense of inferiority in their minds, and preventing them from acquiring those qualifications which would enable them essentially to aid their pastor in seasons when he needs their assistance; and sometimes by producing a feverish excitement, which leads to disorders and divisions. Such meetings have an unhappy influence also on the private christians who are sent, or who voluntarily go forth for the purpose of conducting them; and such meetings are most generally so conducted, as to encroach on the appropriate duties or services of authorized preachers of the gospel. And the whole history and experience of the church shows, that they are highly detrimental to the peace and prosperity of Zion. They beget or strengthen a desire to be teachers. They tend to produce divisions in churches, to disparage the work and importance of the ministry, and bring in the disorders which have so frequently swept over fair portions of the Lord's visible heritage, and turned the fruitful field into a wilderness.

While we do therefore express an opinion that great caution is requisite on the part of pastors and church officers, in the introduction of private members of other churches, and of all persons not regularly vested with authority to preach the word, for the purpose of conducting religious meetings, we do especially disapprove of meetings or bible classes, set up and managed by such persons, without the invitation and approbation of the pastors, or, in the case of vacant churches, without the approbation and concurrence of the brethren of those churches.

We do further affectionately entreat the pastors and the members of our churches, to regard the order which Christ has instituted, and to watch against all innovations on that order.

We urge them studiously to maintain and defend the institutions of Christ in their purity. We call on the brethren to strengthen the hands of their pastors, by cooperating with them in their efforts to do good, and by discountenancing all attempts to throw open the ministry of the gospel to the common use of unauthorized persons, or persons who with seeming and perhaps real, but indiscreet zeal to do good, thrust themselves into the appropriate labors of ministers, without regular license to preach. Fully believing that the Lord Jesus will bless his own institutions if they are faithfully observed, that these are all which are necessary to be used in building and beautifying his Zion, and that no innovations on his appointed means will be permanently useful, let us anxiously inquire what the Lord would have us to do—let us carefully abstain from all attempts to amend his work, or from encouraging the irregular use of the appropriate means which he has appointed for our edification and comfort, and for the salvation of sinners. Inspiration has decided that all the members of Christ's mystical body have not the same office, and, of course, are not to attempt the same services. "Are all apostles? Are all prophets? Are all Teachers?" Brethren let all things be done decently and in order. The Lord and King is a God of order, and so he has ordained in all the churches.

ZALVA WHITMORE, Scribe.

**LIBERALITY.**—A rich Jew at Copenhagen has lately left the large sum of 35,900 thalers, (say 35,000 rix dollars) to different schools, and other charitable foundations, without regard to any religious persuasion, and for the benefit equally of Jews and Christians.—*London paper.*

[For the Religious Intelligencer.]

## THE SEVEN CHURCHES IN ASIA.

Bishop Newton's account of the Apocalyptic Church at Smyrna:

"Smyrna is about forty-five miles northward of Ephesus. The Christians are here more considerable, and in a far better condition, than in any other of the Seven Churches; as if the promise was still, in some measure, made good to Smyrna,—*'Fear none of those things which thou shalt suffer: be thou faithful unto death, and I will give thee a crown of life.'*"

Late account of the above church, by Rev. John Hartly:

"The church at Smyrna is represented (Rev. ii. 8—11.) as contending with most severe sufferings—poverty, slander, and persecution; but modern Smyrna is a far greater sufferer.—*The former things have passed away:* the faithful Smyrneans have long since fought their battle and won their crown; but now the evils are of a different order—apostasy, idolatry, superstition, infidelity, and their tremendous consequences. The religion now predominant was unknown in the days when Polycarp was martyred, and lords it over countries where the Redeemer suffered and where his Gospel was first proclaimed. There may be in Smyrna 45,000 Turks, 15,000 Greeks, 8,000 Armenians, 8,000 Jews, and less than 1,000 Europeans. The mosques are more than twenty; the Greeks have three churches; the Armenians one; the Latins two; the Protestants two; and the Jews have several synagogues. Smyrna will ever be to the Christian a most interesting spot. The conflict which was maintained here, was one of no common description; it was not only Polycarp himself, who was the gainer by his sufferings. On the firmness of the Christian martyrs depended, under Divine Providence, the transmission of the truth to the latest generations: had they yielded to the fury of their foes, and denied the Lord who bought them, we should have been still immersed in the ignorance of our forefathers—"without God and without hope in the world." We do well, then, to cherish the memory of these faithful servants of God: it is just for us to bless the Most High for his grace bestowed upon them. I must confess that I tread the ground which has been signalized by the death of a Christian Martyr, with unspeakably more delight than I should visit the plain of Marathon. Here was a conflict, not for the liberty which is merely co-existent with the span of human life, but for a freedom which is eternal! Here, without arms, without allies—the world and its god were vanquished! Here was honor won—not that empty bubble which fallen man admires, that "exceeding and eternal weight of glory," which God has prepared for his faithful servants."

"Pergamos," according to the forementioned Bishop Newton, "is about forty eight miles to the north of Smyrna. Here are some good buildings, but more ruins. There are not in the whole town above a dozen or fifteen families of miserable christians, who live in abject and sordid servitude. There is less reason to wonder at the wretched condition of this church, when we consider that it was the very throne of Satan."

Next to Pergamos is Thyatira,\* about forty eight miles to the east: only one ancient edifice is left standing. The Turks have eight mosques. Terribly have the divine judgments been poured upon this church, for committing fornication, and eating things sacrificed unto idols: "and I gave her space to repent, and she repented not."

Mr. Hartley says of Thyatira, "The buildings are in general mean. The Greeks are said to occupy 300 houses, and the Armenians 30; each of them have a church. We had very delightful intercourse with some priests: Christ crucified was the subject. There are forty five scholars. We distribu-

ted many tracts; a great desire for books was manifested.—The language addressed to Thyatira (Rev. ii. 18—22), is rather different from that of the other Epistles: the commendations (v. 19,) are scarcely surpassed even in the epistle to Philadelphia, while the conduct was impious and profligate. The church thus exhibited a contrast of the most exalted piety with the very depths of Satan. In too many parts of Christendom, we observe the same state of things, even at this day. How important, then, the admonition, "That which ye have already, hold fast till I come!"

"Sardis, (Sart.)," says Bishop Newton, "once a renowned capital, is a most sad spectacle—an ignoble village with low and wretched cottages of clay. Very few Christians are here to be found; and they, with very great patience, or rather stupidity, sustain a miserable servitude; and, what is far more miserable without a church, without a priest among them. Such is the deplorable state of this once most glorious city. But her works were not found perfect, that is, they were found blamable before God: she was dead, even while she yet lived; and she is punished accordingly."

Concerning the above Church, Mr. Hartly says: "The ruins of Sardis, one of the most magnificent cities in the world, are, with one exception, more entirely gone to decay, than those of most of the ancient cities which we have visited. No christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. I read amidst these ruins, the epistle (Rev. iii. 1—6,) addressed to the church once fixed here. What an impressive warning to Christian churches! *A name to live, while dead!* Is not the state of religion in Britain," and the United States, "precisely such as to threaten punishment like that which has befallen Sardis? A certain portion of religion is at present popular; the world approximates a certain distance towards religion, and many persons who would pass for religious seem disposed to advance, at least, half way towards the world. Does not this neglect of watchfulness end in many defiling their garments? And if this negligence does not give place to remembrance and repentance and to a strengthening of the things which remain and are ready to die, the consequence will be equally fatal! May God preserve us from the fate of Sardis!"

[From the Spirit of the Pilgrims.]

## DR. BEECHER'S SECOND LETTER TO DR. WOODS.

(Concluded from p. 314.)

## 1. Being and Attributes of God.

God is a being of infinite perfections, both natural and moral, and, in consistency with his unity, exists in three persons, Father, Son and Holy Ghost.

## 2. Decrees and Providence of God.

The design of God in his works is the manifestation of his glory in the holiness and happiness of a moral kingdom. His plan for the execution of this design comprehends the creation of a universe of free, rational, accountable and immortal beings, under the government of perfect laws perfectly administered.

The purposes of God are, like his nature, eternal, wise, just, good, immutable, and universal, extending to, and implying the certainty of, whatsoever comes to pass; and yet, by his providential administration, events are so ordered, that they "fall out according to the nature of second causes, either necessarily, freely, or contingently;" and so that, "thereby God is not the author of sin, nor is violence done to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather established." The providence of God extendeth itself to the "sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bound-

\* Ak Hissar, or Akserit

ing, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; yet so as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is nor can be the author or approver of sin."<sup>2</sup>

### 3. Original Rectitude and Fall of Man.

Our first parents were in the beginning holy, after the image of God, to the exclusion of all sin; but by transgression they lost all rectitude, and became as depraved, as they had been holy.

### 4. Consequences of the Fall upon the Posterity of Adam.

In consequence of the sin of Adam, all his posterity, from the commencement of their moral existence, are destitute of holiness and prone to evil; so that the atoning death of Christ, and the special renovating influence of the Spirit, are indispensable to the salvation of any human being.

### 5. Obligation, Free agency, and Accountability of Man

The obligation of intelligent beings to obey God is founded on his rights as creator; on his perfect character, worthy of all love; on the holiness, justice, and goodness of his law and on the intellectual and moral faculties which he has given his subjects, commensurate with his requirements.

"God hath endued the will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to good or evil."<sup>3</sup>

Man having been corrupted by the fall, sins voluntarily, not with reluctance or constraint; with the strongest propensity of disposition, not with violent coercion; with the bias of his own passions, not with external compulsion.<sup>4</sup>

"By the fall, however, man does not cease to be man, endowed with intellect and will; neither hath sin, which has pervaded the whole human race, taken away the nature of the human species, but it hath depraved and spiritually sustained it."<sup>5</sup>

"The moral law doth forever bind all, as well justified persons as others, to the obedience thereof.—Neither doth Christ in the gospel any way dissolve, but much strengthens this obligation."<sup>6</sup>

### 6. Atonement.

An atonement for sin was indispensable to reconcile the exercise of mercy with the maintenance of the law; and such an atonement was made by Christ's dying for us. "This death of the Son of God is a single and most perfect sacrifice and satisfaction for sins: of infinite value and price; and abundantly sufficient to expiate the sins of the whole world." On the ground of this all-sufficient atonement, the universal offer of salvation is authorized and made, and the command to accept it given; and "the promise of the gospel, that whosoever believeth in Christ crucified, shall not perish but have everlasting life,—ought to be announced and proposed promiscuously and indiscriminately, to all nations and men, to whom God in his good pleasure hath sent the gospel, with the command to repent and believe." "But as many who are called by the gospel do not repent and believe in Christ, but perish in unbelief, this doth not arise from defect or insufficiency of the sacrifice offered by Christ, but from their own fault."<sup>7</sup>

### 7. Regeneration.

Regeneration is not to be regarded as the creation of any new natural faculty or capacity of the soul,

without which obedience is a natural impossibility; but as a special act of the Spirit of God, whereby he "maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners."<sup>8</sup> or that "work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ; and renewing of our will, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel."<sup>9</sup> But this persuasion of the Holy Spirit in effectual calling is not that moral suasion of man's exerting, or sufficient grace of God's giving, whose efficacy turns on the will of the sinner, and not on the energetic and transforming influence of the Holy Spirit,—as the Pelagians do vainly talk;<sup>10</sup> nor is it a kind, which, when exerted, the sinner by his free will ever does resist: "but it is manifestly an operation supernatural, at the same time most powerful and most sweet, wonderful, secret, and ineffable in its power, according to the scripture not less than, nor inferior to, creation, or the resurrection from the dead; so that all those, in whose hearts God works in this admirable manner, are certainly, infallibly, and efficaciously regenerated, and in fact believe. And thus their will being now renewed, is not only influenced and moved by God, and being acted on by God, itself acts and moves. Wherefore the man himself through this grace received, is rightly said to believe and repent."<sup>11</sup>

"This divine grace in regeneration does not act upon men like stocks and trees, nor take away the properties of their wills, or violently compel it while unwilling; but it spiritually quickens, heals, corrects, and sweetly, and at the same time powerfully inclines it; so that whereas before it was wholly governed by the rebellion and resistance of the flesh, now prompt and sincere obedience of the spirit may begin to reign; in which the renewal of our spiritual will doth principally consist. And unless the admirable Author of all good should thus work in us, there could be no hope to man of rising from the fall by that free will, by which, when standing, he fell into ruin." "But in the same manner as the omnipotent operation of God, whereby he produces and supports our natural life, doth not exclude, but require the use of means, by which God in his infinite wisdom and goodness, sees fit to exercise his power; so this fore-mentioned supernatural power of God, by which he regenerates us, in no wise excludes, or sets aside the use of the gospel, which the most wise God hath ordained as the seed of regeneration and the food of the soul. For grace is conferred through admonitions; and the more promptly we do our duty, the more illustrious the benefit of God who worketh in us, is wont to be, the more rightly doth his work proceed. To whom alone, all the glory, both of the means, and their beneficial fruits and efficacy, is due for everlasting. Amen."<sup>12</sup>

The dependance of man, as a sinner, on the Holy Spirit, is so real and universal, and absolute, that no human being ever was, or ever will be, saved without special grace. The natural ability which avails to create obligation, and to bring on the disobedient a just condemnation, never avails, either alone or by any power of truth, or help of man, to recover a sinner from alienation to evangelical obedience—because of the inflexible bias of his mind to evil. The necessity of the regenerating influence of the Spirit lies wholly in the sinfulness of man's heart, or the obstinate obliquity of his will, which overrules and perverts his free agency only to purposes of evil. "We are oppressed with a yoke," says Calvin, "but no other than that of a voluntary servitude. Therefore our servitude

\* Confession of Faith.

† Confession of Faith, Chap. ix. Sec. 1.

‡ Calvin.

§ Synod of Dort, Chap. iii. and iv. Sec. 18.

\*\* Confession of Faith, Chap. xix. Sec. 5.

†† Synod of Dort, Chap. ii. Sec. 3. 5. 6.

\* Assembly's Shorter Catechism, Ana. 89.

† Assembly's Shorter Catechism, Ana. 31.

‡ Articles of Synod of Dort, chap. iii. and iv. sec. 12.

§ Synod of Dort, Chap. iii. and iv. sec. 16, 17.



renders us miserable, and our will renders us inexcusable." It is the same impotency of the will to good, and slavery to evil, of which Luther speaks, and all who follow him. An obstinate will demands as really and certainly the interposition of special divine influence, as if the inability were natural, though the difference in respect to obligation and guilt and deserved punishment is infinite.

#### 8. Election.

All the subjects of God's special renewing grace were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love, to the praise and glory of his grace; not on the principles of law as meriting this favor, and not on the ground of repentance, faith, or good works foreseen; and yet not without a wise reference to the effect of this discriminating grace to corroborate the law, to defer from sin, and promote evangelical obedience.

#### 9. Perseverance.

"All who have been renewed by the Holy Spirit and have truly accepted of Jesus Christ, as he is offered in the gospel, will persevere in holiness to the end and be saved; not because the falling away of a saint, if left to himself, would be impossible; but because the unchangeable love and purposes, and promise of God, the power and faithfulness of Christ, and the agency of the spirit, all make it certain, that he who believeth shall be saved."<sup>\*</sup>

#### 10. Justification.

Justification includes the forgiveness of sin, and the restoration of the offender to the protection and privileges of an obedient subject. The meritorious ground of justification is the atoning death and righteousness of Christ. And this, by God's appointment, is set to our account, and becomes available to our salvation, when it is received and relied upon by faith.

#### 11. Good Works.

Good works can never be the meritorious cause of our justification, like obedience and the death of Christ; nor the instrumental cause, like faith; and yet they are a part of that obedience which is due to God, and the unfailling effect of faith, and indispensable as the fruit and evidence of repentance, and as the means of adorning the profession of the gospel, glorifying God, and stopping the mouths of gainsayers.

"Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others; yet because they proceed not from a heart purified by faith, nor are done in a right manner, according to the word, nor to a right end, the glory of God; and they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God;"<sup>†</sup> nor can they be lawfully proposed as a substitute for immediate repentance, or as a sort of minor obedience as good as a sinner can render, and as having a promise of special grace to help out their deficiency.

#### 12. Future State.

"God hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged, but likewise all persons, that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words and deeds; and to receive according to what they have done in the body, whether good or evil."<sup>‡</sup>

Now would it be though possible that ministers who are substantially agreed in every one of these articles, could regard one another with suspicion, fear, and aversion? I suppose that we must admit that it can be so, because it is so. The reason is, that we apply to the explanation and vindication of these doctrines different theories; some of which on either hand are supposed to be of dangerous tendencies, and threatening to terminate in the subversion of the truth.

It must be admitted, that secondary truths may in their tendencies affect, ultimately, fundamental truths; and that every man possesses the right of judging for himself concerning those tendencies, and of pointing them out, and guarding the community against them. But it is a right, the exercise of which is environed with the greatest danger, and the perverted use of which is productive of the greatest evil. It may open the door to charges of constructive heresy, and fill the church with alarm and controversy about the predicted tendencies, sacrificing often the existence of peace, to guard against imaginary evils. For who does not know the high estimation in which every man holds his particular theory, and how it rises, and amplifies, and beautifies, and warms his heart, as he gazes on it, till, in his estimation, it becomes almost a fundamental doctrine.

Now did all men adopt the same theories, this conscientious hallucination falling upon them, would serve to bind them faster together. But unhappily, the moment we leave the chart of the fundamentals and step off from the king's highway, our theories, like the language at Babel, immediately begin to differ, and we find ourselves surrounded with alarming tokens of aberration, and multiplying tendencies to heresy; until, mutual cautions having failed, discussion commences, and then controversy, and misapprehensions, and wounds, and personal alienation; until conscience, thoroughly aroused comes in, and sounds the trumpet and beats to arms. The truth is in danger—a host of heretical tendencies are rushing into being, and must be met upon the threshold. And now, all that is good stands still, and all that is evil riots. The fundamental truths, instead of becoming mighty through God by use, are left behind with the baggage, to be contended about in this war against tendencies—and revivals and benevolent institutions stop—while the God of peace and love departs.

Whoever reads the controversial pamphlets of other generations, will be amused and grieved, to perceive how they amplified the evil tendency of other's speculations, and disquieted themselves and others, in efforts to prevent evils which never came to pass. The opinions of Edwards, and Bellamy, and Smalley, and West, which have marched in the van of our glorious revivals, have, as you know, descended to us through ranks of opposition and notes of alarm, on account of their supposed Armenian tendencies.

The mistake originates in the attempt to make the truth more safe than the condition of human nature admits of, not only to secure existing purity, but to shut out the possibility of error. But while sanctified minds admit of an agreement in fundamentals, experience shows that they will not endure a minute agreement in respect to theoretic exposition. There, the more unity is insisted on, the more revulsion and discrepancy is created—and there is no alternative consistent with peace, but to hold fast to the form of sound words, with a magnanimous charity which hopeth all things, instead of fearing all things: and, if there be danger, as no doubt there may be; the highest security, as I apprehend, will be found in giving all possible efficacy to fundamental truths in preaching, religious education, revivals and missions; creating such a river as shall make it difficult for theorists to get out of its channel, and moving with such a blessed momentum, that if they seem to stray out on the right

\* See Synod of Dort.

† Confession of Faith, Chap. xvi. sec. 7.

‡ Confession of Faith, xxiii. sec. 1.

or left it shall soon draw them back upon its bosom, and carry all resistless in its own career.

The united light and power of the church will never be turned on this dark work, till Satan has lost his power of embroiling the soldiers of the cross about little things, while they are agreed in respect to every article of that heavenly armor, before which he is destined to fall; and whenever the time shall come that the fundamentals unite us, and theories cannot divide, then his power is broken, and the millenium is at the door.

LYMAN BEECHER.

Boston, Aug. 26, 1832.

## Rebials.

### A WEEK'S MEETING IN CHAMPLAIN, N. Y.

It commenced on the evening of Monday, September 10th and closed at noon Monday, September 17th. At the close of the first days exercises, those unconverted sinners who desired the prayers of God's people were desired to rise. Eight or ten only arose. On the second day, after the second sermon, those who were solicitous about salvation, met with the ministers of Christ in an inquiry meeting. About thirty were present, some of whom were convicted of their guilt and danger. The next day the number of inquirers was increased to 40 or more.—But only two or three had surrendered themselves into the hands of God through Christ. The number of anxious on the fourth day was considerably increased, and a few more manifested a willingness to serve God. Saturday, the fifth day of the meeting, was a day long to be remembered by many as the day of their spiritual birth. On the Sabbath, the house of God was more than crowded. Yet, though there were so many, the most perfect order and stillness prevailed. About 100 took the inquirers' seat this day, and many were made to rejoice in God their Saviour. Sunday night was a night of prayer, and some christians were uncommonly filled with the Holy Ghost. They could now bow themselves in fervent supplications before the prayer hearing God, and feel that they could not be denied a blessing.

On Monday, after a short discourse in which the nature of God's service was pointed out, all those professors of religion who felt it a privilege to renew their covenant, and let angels and men know that it was the full purpose of their hearts to serve the Lord, were called on to rise. Probably every professor in the house arose. Then those, who had not professed religion (whether indulging hope or not) that were determined from this time to be for God and serve him, were called on to manifest it in the same way. With a few stubborn exceptions all the non-professors in the house arose. Seats were then cleared and they came forward, and several prayers were offered in their behalf, that they might be honest in the dedication of themselves to the great Jehovah.

The meeting then closed by singing the parting hymn, "Blest be the tie that binds," &c.

How many have received evidence of pardon, it would be difficult to ascertain, as many of them were from abroad and returned home before the close of the meeting.—Probably to speak within bounds, the number is not less than the largest half of a hundred. How many of these are truly children of the kingdom, the judgment day will disclose. When the angels come forth to gather together the tares to bind them in bundles to be burned, it would not be marvellous if some of these should be found among the thousands of self-deceived, hollow hearted professors.

Among the hopeful converts are several old men and women, apparently on the very borders of eternity. Their children had entered the kingdom before them, and in some cases, their pious labors and prayers have contributed in no small degree to the conversion of

their parents. Thus "the last shall be first, and the first, last."

There are several old country people, who gave up their old fashioned, hereditary religion, and embraced, as is hoped, the spiritual religion of Christ. One aged gentleman arose in the anxious meeting on the Sabbath, and said that he had thought himself nearly good enough. He had been brought up in the English Episcopal church. By the request of his children he came to this meeting. Saturday night, after he had been here three days, he went home concluding that the meeting would do him no good. He thought himself well and in no need of a physician. But in the night, he thought on what he had been hearing, his mind was overwhelmed with distress, and he was glad to come back to meeting Sabbath day, (though some distance) where he found the Saviour and submitted his heart to him.

One man from abroad was about returning home Friday night, discouraged that the Lord would not submit to him, and give him religion while in his sins. He was, however, induced to remain, and that night, he thinks his heart broke, and he was made willing to serve the Lord.

A young lady came 20 miles to attend the meeting, but was not able to reach here until Saturday evening. She came, probably, more to gratify her friends than to procure a blessing for herself. But the meetings Saturday night and Sabbath day were blessed of God to her good. Sunday evening her heart melted into penitence, and she was induced to exercise faith in a crucified Redeemer.

A young collegian, who is to take his degree next fall, was detained a week after the beginning of the term by his father, for the sole purpose of giving him an opportunity to become reconciled to God during the meeting. He attended regularly through the whole meeting, and appeared as unmoved as the seat he occupied. No tears were seen bedewing his cheeks, and no sighs were heard bursting from his bosom. His friends were very faithful in conversing and praying with him. Though no tears were shed by him, yet many were shed for him. After the meeting had closed, he was led to reflect on his course, and he feared, as he expressed it, to resist the spirit any longer. He deeply bewailed his obstinacy, and determined at once, to submit to his offended sovereign. His heart seemed to break, and he now appeared to sit at Jesus' feet in his right mind.

During the meeting, sinners were frequently called upon to manifest the decision of their minds by rising up, or coming forward. The service of God was clearly explained, and they were then asked to choose; that service without delay, and without hesitation. Many, by feeling themselves "shut up to the faith," decided on the spot to repent and believe on the Lord Jesus Christ, and do all their duty. This measure did much towards deepening the seriousness. Those who took a stand dared not to look back; and those, who did not move, saw that it was the pride and rebellion of their hearts, that prevented their coming out. Thus the Lord used their indecision as a mirror, in which they saw the abomination of their hearts.

#### REMARKS.

1. What have been witnessed in this meeting should teach christians never to give up praying and laboring for the salvation of sinners as long as they are this side of the grave. The tall cedars of Lebanon, and the sturdy oaks of Bashan, are easily prostrated by the breath of the Almighty. The sinner who has hardened himself against God threescore and ten years, and the high minded youth, with all his pride and stubbornness, are quickly brought down when the finger of God touches them.

2. A second protracted meeting may result in great good as well as the first. One year ago, the Evangel-

ist gave an account of an interesting four days meeting in this place, which was instrumental in converting 60 or 80 souls.—And now, (although there have been during the summer two neighborhood protracted meetings in this society which were blessed to the salvation of about 40 souls,) at this second general meeting, the Lord has done as much, all things considered, as he did at the first. Yes, he has done more; for the cases of conversion at this meeting, are, (if possible,) more like that kind which goeth not out but by prayer and fasting.

3. This meeting has also convinced us more than we were before, of the propriety and utility of pressing sinners to an immediate decision by leading them to act. With all the bold and decisive steps which have been taken here, there has been very little, if any, open opposition.—Those who are determined not to be Christians, are not disposed to find much fault with those who are differently disposed. Every mouth is stopped.

4. Christians here have great occasion for gratitude to God for his many and distinguished mercies. Within two and a half years, more than two hundred have been added to this church, and very many to the Methodists. And there are now within the bounds of this congregation 80 or 100 indulging hope, who have not united with any church. "O give thanks unto the Lord, and make known his deeds among the people."

*Evangelist.*

#### REVIVAL IN CARROLLTON, ILLINOIS.

We published not long since a brief statement of the revival in this place. The following particulars are added from the Pioneer.

One of the most powerful and rapid revivals of religion ever known in Illinois, commenced in Carrollton, Greene county, a short time since. At a protracted meeting of 11 days' continuance, about 50 persons professed to be converted, and many more were alarmed and distressed in view of their sins.

Its commencement was in the Presbyterian church, some two or three weeks previous. Some of the leading members of the church became alarmed and distressed at the low state of religion and the abounding of iniquity, and made an effort. The church was called together, the members made confession of faults, and entered into solemn covenant, that they would labor and pray for a revival of religion. This was done accordingly, and as soon as appearances indicated that the church was beginning to awake out of sleep, a protracted meeting was appointed, which commenced on the 18th of July, and continued till the morning of the 30th, with intense interest. Rev. Mr. Lippencott, of Alton, was the principal ministerial laborer, aided by the Rev. Mr. Jenney, who was supplying that place, and the elders and private members of the church, and some of other denominations.

The subjects of the work were persons of all classes, without respect to denomination. Most of the families of the place shared in the work. Lawyers, physicians, merchants, and men of all pursuits and professions fell before its power, and submitted to the Saviour. Backsliders from the fold were reclaimed. Infidels and Universalists felt its transforming influence, and now sit at the Saviour's feet. Professors were much aroused up to a consciousness of their duty and privileges, and the whole face of society is materially changed. The work still goes on, though not with the same rapidity and power as at first.

To this statement, we append a few remarks.

1. A revival of religion can always be had, whenever the people of God really desire and labor for it. There is a most important point of practical truth, about which Christians in many instances have been most egregiously imposed upon and mistaken. It is the no-

tion that a revival of religion is an expression of divine sovereignty, in an abstract form, without any direct and necessary connection with appropriate means. God works by means, and his gracious promises secure, with absolute certainty, his blessing to the proper use of appropriate means. We say the proper use of means, because we well know that men may labor and toil for weeks, and not succeed. They use means, but not such as are suitable to the end. They pray, but not with a deep sense of their dependence on God, and in the exercise of simple faith in his promises. There is not a more stubborn foe to grace in the human heart, and one whose subtle and deceptive influences altogether paralyze Christian effort and foster unbelief, than the practice of folding our arms in spiritual sloth, and pretending to wait God's time. This is not waiting upon the Lord in a scriptural sense. It is a spirit of heaven provoking and soul damning presumption! It is a reckless and utter disregard of the kind, gracious, and immutable promises of a bleeding and glorified Saviour. Read the first thirteen verses of the 11th chapter of Luke, and dwell particularly upon the thirteenth verse, and then answer to your own conscience, O professor, if Christ uttered an untruth!!!

2. It is not the effort of one or two merely, of the preacher, or of a day or two continuance, that will insure a revival. There must be a simultaneous effort on the part of the church. Zion must arise and shake herself from the dust. There must be agreement or concert in the work, especially in prayer. One or two may commence, but their first effort should be mainly directed to awaken professors out of sleep.

3. It is scarcely worth while to appoint protracted meetings, unless previous labor is performed, to arouse up professors to activity and to prayer. This is very important, and is the grand secret why so little effect is produced till after a two or three days meeting. It takes a long series of labor to arouse up the church, and bring the minds of professors to a proper state.—Let this idea rest deeply upon the consciences of professors, especially of those who desire such meetings, and who wish to labor in the right way.

#### CASWELL COUNTY, N. C.

A respectable clergyman of Milton in this county writes to the editor of the Philadelphian thus: "The Lord is doing great things for us. After a long slumber of many years the churches within the bounds of Concord Presbytery are awaking, and hundreds are inquiring what they shall do to be saved. Many are rejoicing in hope. There is also an interesting state of things among us; but we meet with opposition from other denominations, who are more forward in opposing all the benevolent operations of the day than the openly wicked.

A Baptist Association met in Orange co. N. C. not long since and passed the following resolution; On motion resolved that this Association disapprove the societies of the day; viz. the Bible Society, the Temperance Society, the Tract Society, the Sunday school Society, the Missionary Society, the Baptist Convention and all religious newspapers." It passed almost unanimously. These people are numerous, and their influence is great in keeping many in profound ignorance. I hope you do not cease to pray for us.

[From the Presbyterian.]

DANVILLE, PA.—By late accounts from Danville, we rejoice to learn that the revival still continues. We are permitted to give the following extracts from a letter to a gentleman in this city, dated the 5th inst.



The state of religious feeling is still very interesting among us. Last evening I attended an anxious meeting at which there were near fifty present, and I know of many more cases, that were not there. I am confident there are not less than one hundred persons among us that are either inquiring with the Philippian jailor, "What shall I do to be saved?" or else they hope that they have passed from death to life. How many are *hoping*, I know not, and it is difficult to estimate the numbers of the *anxious*, but almost every house I visit, is more or less under the influence of religious excitement.

Dr. M. is very *near*, if not in the Kingdom of the Redeemer. I think and hope he is a Christian. There has been a great revolution wrought in his views and feelings on the subject of religion: he now speaks freely with me, in reference to his state. O! what a blessing—two of our most respectable merchants give good evidence of piety, and many more influential men; the work seems to be spreading; and I am really almost worn out, in visiting and preaching from house to house.

**BEAUTIES OF POPERY.**—A gentleman from Lower Canada informed me, that there is as regular a price for all the rites of the Roman Church in that province, to use his own expression, "as the steam-boat fare from La Prairie to Montreal, except when any more can be demanded and obtained without fear of public obloquy."—*Protestant.*

**CHANGE OF SENTIMENT.**—In the report of the Tamworth Association to the General Association of New-Hampshire, at its late meeting, it was stated that "a Baptist minister, after preaching a short time, became convinced of the correctness of Congregationalism, renounced his former views, and is now preaching the doctrines of the orthodox Congregationalists.—His labors have been blessed to a considerable extent."—*Christian Mirror.*

## Obituary.

"Man giveth up the ghost, and where is he?"

### DIED.

In this city, on the 11th inst., Mrs. Sarah Ball, aged 89.  
In Middletown, on the 24th ult., Mrs. Mary Ann Greenfield, aged 48, wife of Mr. Thomas Greenfield, Jun.  
In New London, Mrs. Lucinda Coats, aged 56, wife of Mr. Frederick Coats.  
In Springfield, N. J., on the 7th inst., Miss Jane Hobart, daughter of the late Bishop Hobart.  
In Hartford, Mr. Isaac Randall, aged 44; Miss Maria C. Sanford, aged 19.

[For the Religious Intelligencer.]

Died, at Bombay, on the 25th of May last, Mr. Mason A. Durand, of this city, aged 36. Mr. D. had been for nearly seven years afflicted with pulmonary disease, and had frequently been compelled to resort to a warmer climate for temporary relief. Not quite a year ago, in the uncertain hope of deriving additional benefit from a more distant voyage and a longer absence, he embarked for Bombay, feeble and wasting with disease, yet cheerful, patient, and active to the utmost of his strength. During an unusually protracted and tempestuous voyage, he seemed on the whole to gain in health; and on arriving at his destination, his spirits rose, and he began to speak with some confidence, of returning to his home. But about a month after his arrival, a new attack of his disease, suddenly terminated his life. On the day before his death, he was attending to business with as much health as usual. Early the following morning, after an unquiet night, he was taken with violent coughing and bleeding; and after a few hours of suffering, expired.

Mr. Durand was one whose evidence of preparation for death need not be sought in his dying experience. He made a profession of his faith and hope in Christ, and attached himself to the First Church in this city, in the year 1821. From that time forward his friends have seen in his manner of life under many trials, enough to assure them that for him to die was gain.

It was a privilege to him—and it is a consolation to his afflicted widow and relatives—that during the last days of his life he enjoyed the society of Christian friends. The Rev. Messrs. Allen and Stone, missionaries of the American Board—as well as Capt. Cunningham, who commanded the vessel in which he was a passenger, and of whom in his letters he spoke with much affection—have written to his friends here full accounts of all the particulars which bereaved affection seeks to know. From these letters we are permitted to make a few extracts.

"Soon after the arrival of the Medford," says Mr. Stone, "I called at the house Capt. C. had taken, and was introduced to Mr. D. He appeared very much rejoiced to see me, and assured me that he felt a deep interest in the cause of missions to the heathen. I was no less rejoiced to meet a countryman whose feelings and sentiments I could so cordially reciprocate. We spent about two hours most pleasantly in conversing on such topics as you will naturally suppose most interesting to two Christians meeting in such circumstances. I was concerned to find him in so feeble a state of health. He said quiet was what he wanted. I invited him to come out and spend as much time quietly with us, while in Bombay, as his business would allow; and particularly I invited him to come out on Saturdays and spend the Sabbaths with us. He said he should feel it a privilege to do so, as he could see nothing of the Sabbath where he resided. On Saturday, 5th May, he came out; and the next day he attended the Mahratta service in the morning, and the English service in the evening at the mission chapel. The next Sabbath he did not come out, on account of having a poor turn on Friday and Saturday. Sabbath, May 21, he spent at brother Allen's. It being very wet, he did not attend the Mahratta service in the morning, but the evening service. I preached on the nature, prospects, and fruits of supreme love to God, and specified the reasons why all moral beings are under obligations to possess it, and the happy results of it—which the sainted spirit of your dear friend now knows infinitely better than I described them.—This was his last Sabbath on earth;—before the next, (which he expected to spend with me,) he entered the Sabbath of eternal rest."

Mr. Allen was with him through the day on which he died. His laborious respiration and spasmodic cough made all conversation with him extremely difficult. "Yet I observed," says Mr. A., "that his thoughts were on his dissolution and eternity; and that his mind appeared perfectly calm, trusting in God. Though death came at a time little expected, it did not find him unprepared. He had long been familiar with the thought of death, he often spoke of his life as very uncertain, and appeared to live in continual preparation for the coming of his Lord."

His remains were interred in the mission burying ground, "where they slumber with the dust of Nichols, Frost, Garrett, Mrs. Allen, Mrs. Hervey, and a few others, to rise with them, we trust, to a glorious resurrection at the trumpet of God."

Had there been no mission at Bombay, he would have died without the offices of religion to cheer his dying moments, and his burial would have been among the heathen. It may be the case with any one of us who contribute to send abroad the gospel, that he is securing for some dear friend or for himself the consolations of Christian friendship in a dying hour, and the privilege of a grave among the precious dust of God's own people.

## Poetry.

## A THUNDER STORM.

BY R. MONTGOMERY.

Ye giant winds! that from your gloomy sleep,  
Rise in your wrath, and revel on the deep;  
Lightnings that are the mystic gleams of God,  
That glanced when on the sacred mount He trod;  
And you, ye thunders! that begird his form,  
Peeling your loud hosannas o'er the storm,  
Around me rally all your mingled might,  
And strike my being with a dread delight;  
Sublimely musing let me pause and see,  
And pour my awe-struck soul, O God! to thee.

A thunder storm!—the eloquence of Heaven,  
When every cloud is from its slumber driven,  
Who hath not paused beneath its hollow groan,  
And felt omnipotence around him thrown?  
With what a gloom the ushering scene appears!  
The leaves all fluttering with instinctive fears,  
The waters curling with a fellow dread,  
A breezeless fervor round creation spread,  
And last, the heavy rain's reluctant shower,  
With big drops pattering on the tree and bower,  
While wizard shapes the lowering sky deform,—  
All mark the coming of the thunder storm!

Oh! now to be alone on some dark height,  
Where Heaven's black curtains shadow all the sight,  
And watch the swollen clouds with bosom clash,  
While fleet and far the living lightnings flash,—  
To mark the caverns of the sky disclose  
The furnace flames that in their wombs repose,  
And see the fiery arrows fall and rise  
In dizzy chase along the rattling skies;  
How sure the spirit when the echoes roll,  
And God in thunder moves from pole to pole!

## THE WINGED WORSHIPERS.

An impromptu upon two little birds which flew into a house of worship during service.

Gay, guiltless pair,  
What seek ye from the field of heaven?  
Ye have no need of prayer,  
Ye have no sins to be forgiven.

Why perch ye here,  
Where mortals to their Maker bend?  
Can your pure spirits fear  
The God ye never could offend?

Ye never knew  
The crimes for which we come to weep:  
Penance is not for you,  
Bless'd wanderers of the upper deep.

To you 'tis given  
To wake sweet nature's untaught lays;  
Beneath the arch of heaven  
To chirp away a life of praise.

Then spread each wing,  
Far, far above, o'er lakes and lands,  
And join the choirs that sing  
In yon blue dome not reared with hands.

Or if ye stay,  
To note the consecrated hour,  
Teach me the airy way,  
And let me try your envied power.

Above the crowd,  
On upward wings could I but fly,  
I'd bathe in yon bright cloud,  
And seek the stars that gem the sky.

'T were heaven indeed.  
Through fields of trackless light to soar,  
On nature's charms to feed,  
And nature's own great God adore.

[Sprague.]

**RULES FOR READING.**—If the books which you read are your own, mark with a pen, or a pencil, the most considerable things in them which you desire to remember. Thus you may read that book the second time over with half the trouble, by your eye running over the paragraphs which your pencil has noticed. This advice of writing, marking, and reviewing your remarks, refers chiefly to those occasional notions you meet with either in reading or in conversation; but when you are directly or professedly pursuing any subject of knowledge in a good system, the system itself is your common-place book and must be entirely reviewed. The same may be said concerning any treatise which closely, succinctly, and accurately handles any particular theme.

All nods, grimaces, sly looks, and half speeches, are the height of ill breeding, and the grossest insult to the company; whenever this happens between two persons, the rest of the company have a just right to consider themselves the objects of their ridicule.

**THE DOCTRINES OF CHRIST.**—The doctrines of our Saviour are far superior to those of any other instructor. It may be truly said, *he spoke as never man spoke*. He taught as a teacher sent from God. He laid down the most excellent principles of religion and virtue; he enjoined the purest and most perfect discipline; he offered the most powerful assistance, and held up to view the most noble rewards. And, lastly, he hath made an ample discovery of a future state; and clearly represented the awful process of the general judgment, when all who have ever lived upon earth, shall stand before his high tribunal, to be judged according to what they have done in the body, whether it be good or evil.

**TRUTH, A LAW OF NATURE.** We are bound to speak the truth to our neighbor; for the use and application of speech imply a tacit promise of truth, speech having being given us for no other purpose. It is not a compact between one private man and another; it is a common compact of mankind in general, and a kind of right of nations, or rather a law of nature: whoever tells an untruth, violates this law and common compact.

**TO CORRESPONDENTS.**—We have received two additional communications this week, on the subject of Sabbath Singing Schools. L. has thrown some new light on the subject; but we must decline his piece, having refused "A Friend of Consistency" the privilege of a rejoinder, on the ground that enough had already been said.

Letters received at the Office of the Religious Intelligencer during the week ending Oct. 19, 1832.

Josiah Porter, East Bloomfield, N. Y.; James Ralston, Chester Co., Pa.; Talcott Howard, Wyoming, N. Y.; Bryan Richards, Bristol, Ct.; Z. Storrs, Mansfield Center, Ct.; Samuel Farrington, Providence, R. I.; J. E. Hollister, Charlton, N. Y.; Sereno Wright, Esq., Granville, O.; Rev. Josiah Hawes, Hamburg, Ct.; Rev. Samuel T. Babbitt, Huntsville, N. Y.

**TERMS.**—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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